PENTECOST

Celebration of the Anniversary of the Birth of the Christian Church.

Frothingham and the Blossoms of the Season.

BEECHER AND UNIVERSAL SALVATION.

Lecture by Dr. AcGlynn on the Union Between Church and State.

SCOTCH PRESBYTERIAN CHURCH.-The Rev. Mr. tomed pu pit yesterday morning, and took his text from Proverbe 1v., 23-"Keep thy heart with all

GRACE CHURCE.-The Rev. Dr. Poster officiated yesterday, and took as his subject the celebration of the Christian epoch known as Pentecost. The sermon was short, sharp and decisive. After it the monthly communion service took place.

a large congregation at both morning and even-ing services at Rev. Dr. H. M. Scudder's church, Bancock street, Brooklyn, yesterday. "Be Ready, the subject of the evening admonitory discourse

CHURCH OF THE PROPLE. - This edifice, which is known as the "Adelphi Academy," located on Lafayette avenue, corner St. James' place, Brooklyn, tenders iree seats to all. The Rev. H. C. Pen-tecost preached on Christian life in the forencon, and in the evening on "Some Disappointed Peo-

church yesterday morning, which was preached by the rector, Rev. Dr. Stepnen Tyng, was remarkably brief, it being communion Sunday. He showed that the end of revelation was through the Holy Spirit, and that by this Spirit men became be-

CARROLL PARK METHODIST CHURCH .- The congregation attending this little church, which is situated corner of Carroll and Hoyt streets, Brooklyn, was edified by a discourse on "The Secret of Life," by the rector, Rev. L. S. Weed, in the forenoon. In the evening the pastor instructed them on "What the Disciples Did When Let Out of

PIFTH AVENUE PRESEYTERIAN CHURCH.-The Rev. Dr. Paxton preached here yesterday, and took for his text, "Why spend thy money for that which is not?" The main idea was that men work and hope a great deal too much for the joys of this world, and think not enough of the infinitely more important world to come.

CHURCH OF THE MESSIAH .- At the Church of the nue, Brooklyn, Rev. Charles R. Baker, rector. preached before a fair-sized audience in the forenoon. In the evening, "The Catholicity of the Church" formed the subject of the reverand gentleman's discourse, which was attentively listened to by the congregation.

POURTH PRESEYTERIAN CHURCH.-In this church yesterday a fair congregation assembled to hear the paster, the Rev. John Thomson, D. D., preach from St. John, xv., 10:-- "If ye keep my commandments ye shall abide in my love, even as I have kept my father's commandments and abide in his love." The test of love for God was who did not do so to talk of having love for their

THIRTY-POURTH STREET REPORMED CHURCH. The pastor of this church, the Rev. Isaac Riley, discoursed yesterday upon Matthew, vi., 12:-"Forgive us our debts as we forgive our debtors." On last Sunday he had explained the words, "Give us this day our daily bread," and showed how the lowest wants of human nature were provided for by that prayer. They were the wants of the body. The present text referred to wants of a higher

eries morning Rev. J. H. Lockwood, pastor of the South Ninth street Congregational church, serm, a textual rather than a topical sermon from Bomans, vill., 28-"For all things shall work to gether for good to them that love God." He dwelt with emphasis upon the certainty of God's care and the comprehensiveness of it towards those who were "the called according to the divine pur-

CHURCH OF THE HOLY INNOCENTS. -At High Mass in this church yesterday, the Rev. Mr. Callahan preached from the gospel of the day, beginning with the words "If any man love me he will keep my words, and my father will love him. The main idea of the sermon was that Pentecost was the birthday of the Church. Generally's "Credo," "Gloria," and "Kyrie" were sung, and Weber's "Sanctus" and "Agnus Der." The organ was under the direction of Mr. W. Berge.

SWEET WEISH CONGREGATIONAL CHURCH .-There was vesterday morning quite a large attendance at this little church, on Eleventh street, near Chird avenue. A young man, Rev. Mr. Murray, a icentiate, preached the sermon, his text being Ezekiel, xxxvl., 26-"A new heart also will I give

nature of the mission of the Swatars in conveying the scientific corps to the remote quarters of the globe to witness the transit of Venus and deterine questions of great benefit to science.

FROTHINGHAM ON PENTECOST.

Hall yesterday morning. Mr. Frothingham dis-coursed on the decline of the pentecostal theory. He said :- This is the day of Pentecost (Whit Sunday), a day commemorating the season of blos-soms. It always comes in the springtime, when the earth clothes itself in new verdure and the hu-man heart opens itself to the glow of a transfigurating spirit. The festival is always in the spring. In the springtime Moses goes up to the Mount and receives the law. In the springtime Christ came up from the baptism of the Jordan. In the springtime the Spirit was poured out upon Christians. The story, as we read it in the New Testament, is this:—The Son of man is crucified, He rises from the grave, He ascends into heaven, He comes back for a brief moment and breathes upon a few of His immediate friends the Spirit, which is the Spirit of truth; He ascends again, and while the disciples are assembled together in one place looking forward to the fulfilment of divine power, all at once, in an instant, the chamber in which they six is filled with a mysterious power; hearts beat more quickly; souls are awakened, and from that day Christendom dates its birth. Christendom cele tion; second, the ascension; third, the bestowal of the Spirit. This Spirit, which was supposed to descend from Christ, was lodged in the disciples, in the apostles and in the teachings which they tounded, and domesticated itself, as it were, in the Church, The Church is the receptacie on earth of the divine, living Christ. They adopted the outside forms of the sacrament and the liturary, and men were connected with these institutions by the faithful observance of these forms, insuring to members all the power which the spirit of Christ bestowed on the Church. This is the Catholic faithful observance of these forms, insuring to members all the power which the spirit of Christ bestowed on the Church. This is the Catholic faithful observance of the English Church, which is virtually and essentially Roman—that the Spirit does not flow in caprice or at uncertain intervals, but is a steady reservoir of power drawn off by believers in the Roman Church and the English Church. They say. Would you be enlightened? Would you be relightened? Would you be enlightened? Would you regenerate yourself? All you have to do is to be faithful as members of your Church. In this way you put yourself in direct communication with the inspiration from above. So you observe the Catholic faith rejects the behef in temporary movements; it does not believe in any sudden inflooding of spiritual life; it discountenances all exceptions movements. "Go to church, be faithful to does not believe in any sudden inflooding of spiritual life; it discountenances all exceptions movements. "Cling to your membership, and everytaing you desire will come." The Protestant faith is very different. It questions the consecration of priests, repudiates the power of the Pope and of the hierarcay. It says, not in this way of the Church, "Go to the Ebble, concert in the spirit of truth, humble yourself, pray, resolve, and the Spirit will come down;" but, above all, the Protestant faith, by its doctrine of freedom, opens the way for belief in ebbs and flows of the Spirit, Protestantism says the Spirit comes and goes. Whenever Christ wills He opens the gates, and the regenerating Spirit pours on the arid earth. Wait for it, pray for it, and it will come, and tounded, and domesticated itself, as it were in the Church, The Church is the receptacle on

eason.

Now, it is not to be denied that this faith in a descending spirit, controlling and directing, sent

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CAPRICE OF GOD,
it cannot be denied to this faith is dying out. Luther's whe said to him, some while after they had left the Catholic Church, "Martin! Martin! why is it that aforetimes we prayed and feit our heart beat and now it is so dead?" Martin left it himself. He did not know what it was and could only hope it would not last.

We smile to-day on reading that the men, English and American, who are engaged in revising the text of our English Bible always prepare for the labor of the day by partaking of the communion and offering prayer for the guidance of the Spirit. We smile and say, if they are honest, good scholars and good men, if they are honest, good scholars and good men, if they love and trust, why pray for the Spirit when the Spirit should be in them? If they are not good scholars, why pray at all? It will not help them; the Spirit only comes to those who have it. This faith in the descending Pentecostal Spirit is dying out. It is not I that say it; it is a general confession. Some ascribe it to the Spirit only comes to the working character of the age, which

it; it is a general confession. Some ascribe it to the PREOCCUPATION OF THE AGE, some to the working character of the age, which compels men and women to work for what they need instead of praying for it. But whatever it is to be ascribed to, here is the lact.—Bibles are lewer and lewer, they take up a smaller amount of intelligence, are less wide in scope; revivals of religion of intelligent thinking men and women.

Here is the state of things. The Pentecostal Day is done; we are giad of it for this reason—it is better that we should depend on the Spirit irom on nigh. The Spirit is never supposed to come on scientific men; it comes to othodox people and true it is. It is better for men not to expect the Spirit irom on high, it is better to mourish the Spirit within—nature, affection, human conscience; and yet if this belief in a Spirit irom above did not make men turn their eyes upwards it made them believe in a power within themselves by reason of divine influence; and yet this would tend to a kind of self-worship, an absence of the upiffing spirit, a decline of reverence, a decrease of the sense of the

be a discredit to what men have always considered the grand virtues, nobleness, honor, numnity, vir-tue. How seldom now one speaks of honor in the

the grand virtues, nobleness, honor, numitty, virtue. How sellom now one speaks of honor in the sense it implies, how seldom do we hear such words and leef that the power is in the speaker. This is the impression—that men nave failen to a lower standard, that the love of money, simply as money, which means bread and wine and comforts, the whitingness to do anything to get it and keep it, the low, groveling standard to which men have come, seems to be acknowledged as an existing thing which cannot be prevented.

We don't assume that men are noble, we think that all men can be bought and solo. You see it in private life, you see it in religion—a letting down of character, a letting down of expectation and hope, which may be traced to this decline in the idea of an endless reservoir of power. Take away this and instantly there comes a depression of humanity, a loss of vitality; people go stumbing along, happy if they have brains, wretched it they have not, and under the old latch we may see the individual power. If anything seems perfectly true it is this; that nothing can live alone; that everybody must live in a world. How soon one feels solitude. Let a person of great capacity, of large mental resources, let nim seclude immself entirely for a white from society, and immediately a kind of deadness comes over him, his purpose lapses, he goes out and touches a human hand, and it all comes back to him.

im. What is the worst punishment that can be in-

Ecentie, xxxvi., 22—'A new termon, his text being Ecentiel, xxxvi., 22—'A new next also will I give foun and a new apprite will put within you, and I will take a way the stony heart out of your dest and I will give you a heart of desh.' Ill subject was regeneration, and he taught the idea that no concord the a Christian without conversion.

EBENEZER BAPTER MERTING HOUSE.—A zealous volunteer, the Rev. J. N. Badger, of Warwick, Orange country, preached yesterday to about thirty persons upon Joo xxiii., 1-6, beginning with the words, "Then Job answered and said: Even to-day is my complaint bitter; my stroke is heavier than my groaming." Trais and sorrows are sent to turn our thoughts from earth to heaven. They are not tent aways in chastement. They are often the work of love upon the part of God, and they registed to be borne with northund—at least with patience.

PRIE TABERNACIE METHODIST BEISCOPAL CHURCH.—The Rev. Lucius H. King preached in the distinct of the Cortainans, mint chapter, eventh verse—"God leveth the cheering inver." The reverend gentieman hence and the country of the control of the control of the country of the cou

in its leaders. John Gough has done more for the temperance cause than any other person, because he is lowly and contrite; he humiliates himself; he has a sympathy with the weaknesses of his fellow men, and thousands owe their salvation to him. It is the fashion now to talk as if GOD WAS AN ABSENTE:

as if this was a barren age. There never was an age so full of religious power. We shall not be left without a Comforter, and we shall have the tuiffingnt of the promise of the peace that passeth ail understanding.

PLYMOUTH CHURCH.

Salvation by Grace Through Faith.

Plymouth church yesterday was more densely crowded than usual—though that seems scarcely possible. Among the audience were about 100 representatives of the Indiana press, with their tadies, who, after the benediction, claimed Mr. Beecher as a former resident of the Hoosier State, and were presented to him in the lecture room. Mr. Beecher's text was Ephesians, il., 8:- "Por by grace are ye saved through faith, and that not

of yourselves: It is the gift of God." The salvation of men is the result of the divine nature; it is the effuence and effect of the dispo-sition of God. Whatever theories may have been become more and more apparent that the reason of men's saivation in the end is that the tendency of the divine government, which is but another word for the effect of the divine disposition, is to communicate evertasting life to men. No expesition of Christianity will be abiding and effective which does not take into account the whole of mankind and all the circumstances which act upon men. It is easy for us to form theories from the study of a thousand men around about us, the best descended, the best educated and the most invorable, as our specimens; but no theory springing up from Christianity will be vaild and permanent which is not able to take into account the whole race, under all their circumstances and under all the influences that are acting and will continue, according to the constitu-tion of things, to act upon them. What does ideal perfectness require a man to be? Or in other words, what does the law of God require of mankind? For the law of God can be nothing other than the law of ideal perfectness. Divine law is the ideal law of perfectness as God regards it in relerence to man. Such a law as this demands perfect conditions of body, for man can no more act rightly conditions of body, for man can no more act rightly without these conditions in this world than a steam engine can go to sea without a ship's hall under it. We all know that the mind grows sick with the body, and grows well with the body to a certain degree; and that though we may not be able to mark the limitations exactly, yet the general truth is universally admitted that the body and the mind in this state of existence affect and are dependent upon each other; and that for the highest mental action there must be the highest bodily condition as well.

THE IDEAL PERPECTNESS

are dependent upon each other; and that for the highest mental action there must be the highest bodily condition as well.

THE IDEAL PERFECTNESS

which God demands will govern all the appetites and all the passions which are put into man's economy for their good; passions whose abuse has been so terrible; passions that in the long race of history have wasted the world. There is not one of them that is not in its central nature divine, wise and necessary is a constituent element of humanity, and it is the right use of them, limiting them simply to their normal functions and a proper government of the passions and appetites, that is demanded by the ideal law of God. That law also requires the governing of the passions and developing the social affections by education to moral predominance by the light of the reason and imagination.

Now, consider that this is to be done in some sense against nature; or, in other words, it is not the tendency of a man's physical nature so to develop towards the spiritual. The flesh tends toward the flesh, towards coarseness; not towards the invisible and the spiritual. That is the result of will, effort, continuous influence. And all this various development of the ideal man is to be done, too, in perfect harmony and symmetry within itself. What that symmetry is we don't know—differing in different men; yet every man has to develop all that is in him into a personal harmony, to be found out by every man separately and specially. This is to be continuous, perpetual; that is to say, we are to seek not a mood, but a character; not a flash of feeling, but an abiding disposition; not some nappy hour of inspiration, but through dark and through sorm, through battle or through peace, we are to seek abidingly the highest form of character which shall put all that is in man into harmonious relations with himself and with God and the invisible world. There is the law of God, there is the ideal manhood we are to aspire to; that is, substantially, the law by which men are judged and are to be

the law by which men are judged and are to be judged.

ADAM'S FALL.

Let us observe the facts or man's creation and condition in this world. It we are to take the old reasoning, and say men were created holy, and leil from their first estate through their great progenitor, and since that time the race is a failen one and therefore to be treated as one that has aslen by its own fault in some way, we discuss the question very briefly and most unsatisfactority. But no such ressonings can possibly continue. It is not true, in respect to each individual, as that theory would lead us to suppose, that we fell in our great forefather in any such way as that. The effects or individual experience or of the race are accounted for by divine arrangement just as much as the nature of the earth, the rising of the sun, the law of life and growth, by the creative decree of God, absolute and inevitable. Men are born into the world empty; there is nothing of them in the beginning. There are germinant tendencies in them; undeveloped forces, carrying certain potential conclusions, but chaotic, helpiess. Man at birth is a city sketched out on paper, but not built. Men come into the world nothing, but with capacity dencies in them; undeveloped forces, carrying certain potential conclusions, but chaotic, helpiess. Man at birth is a city sketched out on paper, but not built. Men come into the world nothing, but with capacity of being something. It is not so with the animal creation; they at birth for the most part know how to use all their faculities; man alone must learn. That is the divine constitution—it is not the accident of man. It might as well be said that men are responsible for the shape of their laces as to make them responsible for these conditions that bring them into life at zero, and make it impossible for any man to learn anything except by slow stages of evolution. And the most difficult thing to be conceived is the development of the divine confacter in man. If there is any truth that will help manking it must cover the whole human lamily—must be able to solve all the moral physiological phenomena. There are men who bow down in reverence to a text, but jump a fact—procountly reverent at the revelation of God in the Bible, but most iractious and presumptions in drawing from God's revelation in actual life. Are we not to develop our characters by the guidance of Him above? Thanks use to God that there is such a recuisation! When I see how men come into life, how little of divinity there is in them and how slow the process of attaining it, I am giad that there is a law that still sheatily in the neavens requires. Be thou perfect as I am perfect." Consider what forces society generates; what massive institutions men find already in society, while they cannot go around nor dig under nor go through; they all shed their influence upon men. How impossible it is for a man to throw himself out from the influence of those around him! When I look at the actual lacts I not only do not wonder that civilization has progressed so slowly, but that it has progressed at all. The strongest argument to me of a divine government is the upward tendency of the whole race toward the divine nature.

OUR GRACIOUS PATHER.

Upon this

Now we come to our text. Some ministers take a text and lorget it, and you never see it again. But this time I put my text at the other end and preach towards it—"By grace are ye saved through faith; and that not of yourselves: it is the gilt of God." What is grace? It is that divine compassion, infinitely higher than the sweetest affection that ever bloomed in mortal soul. It there be those here that are distressed at themselves, that leet their lowness, their hardness, their ungraciousness, their unilluminated condition of soul, look up. You have a dight Priest that is touched both with your milimites and your tendency to sin, and has been an offering for sin for you. You have a God in sympathy with you, that knows just what you are and whence you came. Whatever may be the grace of God you shail have it. It is by the grace of God we are saved, and we shall yet by that grace join those around the throne in giving giory, honor and blessing and power to Him who sits thereon lorever. Now we come to our text. Some ministers take

THE CHURCH QUESTION.

Lecture by Archbishop Connolly, of Halifax, at St. Patrick's Cathedral-The Trials and Triumphs of the

against the Church, and not only in heathen lands, where the light of the Gospei has never penetrated, but also within the confines of civilized Europe. Haughty monarchs have dared to battle down the ramparts of the Church beneath the unrestrained sword of persecution. such is the policy of the boasted enlighten-ment of this nineteenth century. In order to sustain what is called freedom in its vaguest sense men attempt to blot out all the finest and noblest features of Christian government, to substitute civilization and rationalism for religion and secular education for the true light of the Gospel. The Pope, the Episcopacy and the priesthood are to be gagged in Prussia by the edicts of Bismarck, or to be sent. like many of their predecessors, to pine their lives away in exile, while all manner of property lawfully acquired by and belonging to them is to be confiscated. Yes: Cassarism has long since prevailed in Russia and Prussia. constitutionalism in Spain and Communism in France, Italy and elsewhere,

and all combined their forces to annihilate, if possible, the true Church of God, and it matters not, whether monarchy or respublic, the object is the same. Every conceivable design that each and all can concoot; every Bourish of trumpets, and all the united opposition of religious and the innecessor of St. Peter and their adherents. But is there any lear of this on shaught of unsitting nations and men! None whatsoever. The position of Catholicity was never so cheering as at present, nor were the enlider of the Church ever more faithful. It is true the temporal power of the Pope is well night gone, but temporal power was never indispensably necessary to the Church. The speaker then showed that during the first 300 years of the Church islatory she had no temporal power, and yet the then known nations of the world seemed to grow daily under the indicance of ser light. Here was quoted passages from St. Peter 10 thinks authors, anowing that at that time the doctrine of Christianity was being preached throughout the entire world, as it is also attested by the writings of Piny the younger, Tertuilian, St. Justin the marryr, and others.

Without temporal power, therefore, the Church abancon their principles or day, said the carry of the control of the principles of the principles of the control of the c

ST. STEPHEN'S CHURCH. The Christian Pentecost-Sermon

Yesterday being the anniversary of the birth of the Christian Church the festival was celebrated with unusual splendor in St. Stephen's church, fully decorated with flowers, that of the Virgin present. At the base of the statue of Mary, the immaculate mother of God, nestled an immense bouquet of artistically arranged flowers, while at either side of it drooped the modest lily. fitting

The solemn high mass was sung by the Rev. Father McCready, assisted by a deacon, sub-dea well drilled acolytes and torchbearers. McGlynn preached from the Gospel of the day, John riv., 23-31, and invited his hearers to join with him in glad rejoicings at the return of the

Last Sanday we reflected how our Lord, in His great mercy, had during His mortal life been shaping the body of His Courch after the manner of the creation of the first man. He gave a promise that He would endow the society of poor Galileean Jews with a life far above the life of the body. He assured His Apostles that He would give a life to their minds by the light of which "the depths of the wisdom of God" would be easily discernible, and a life to their hearts, by the ervor and glow of which their best affections would terminate in God.

We are called on to-day to celebrate the birth of our mother Church, her natal day, and we were,

our mother Church, her natal day, and we were, indeed, un worthy children of such a mother if we did not rejoice and be glad at the return of this festival. We should glory in such a mother, for is she not "the bride coming down from heaven, the city of God, the tabernacie among men, the very body of Carist animated by the spirit of God." He has made good His promise. He did not leave us orphans. He sent the Paraclete to cheer us in our orphannood and teach us all truth.

The words of the gospet of this day are full of most important truths; they contain the great mystery of a Triune God. We have the Trinity in their attributive functions in the act of man's redemption. The Father sending the Son to shape and lashion the body of the Church, the Son teiling the miant Church, "I go to the Father; for the Father is greater than I," and the Holy Ghost, the Paraclete, vivilying the newly formed body of the Church. Our Lord tells us that if we loved Him with that perfect love with which He loves us we

Paraciete, vivilying the newly formed body of the Church. Our lord tells us that if we loved Him with that perfect love with which He loves us we would rejoice, because He goes to the Father. We should be glad because Christ has gone to His proper place on the right hand side of the Father. His equal in power and majesty and giory. His of Him that the Church has been singing since her infancy, "The only begotten Son of God, ourn of the Father before all ages, God of God, Light of Light, true God of true God; begotten, not made; consubstantial with the Father by whom all things were made."

He has made good the promise that He gave His Church as a corporate body, and to-day we celebrate the anniversary of the Iuliliment of that promise. Let us rejoice over this heavenly birth; let us giory in the assumed foundation of our Christian lath. The promise of the Holy Spirit was given to each individual. Not only has He given the spirit that proceedeth irom the Father in the sacrament of Holy Orders to His ministers, but in a special sacrament, which most Catholics receive, the sacrament of strength, through which flow the wondrous gifts of the Holy Ghost—wishom, understanding, counsel, fortutude, knowledge, piety and the fear of the Lord. Let us beg of the Holy Spirit to renew the spiritual mark of the graces we received in the sacrament of Christi we had a so the condition of the Holy Spirit to renew the spiritual mark of the graces we received in the sacrament of Christian.

The Trials and Triumphs of the Catholic Church.

The Most Rev. Archbishop Connolly, of Ralifax, lectured to an immense congregation at St. Patrick's Cathedral last evening. A number of ciergymen were present on the platform. The Archbishop commenced by saying:

If ever there was a period when the Church of God seemed to be deprived of earthly power that time has now come. Wherever we look it will be found that we have scarcely one nation left of all who have been favorable to Catholicity. The kings of the earth have, as it were, stood up in the bride of their might

weakness and miseries. He can at once restore us to perfect health and strength. Penetrated with a deep sense of the turmoil of our guilty consciences let us display our miseries before the eyes of Him who slone can comfort and retieve us. We cannot do better than, in the words read in the mass, ask God to establish in our hearts the perfect reign of the spirit of divine love and unutterable peace:—"Come, O Holy Spirit and send forth from heaven one ray of Thy light! Come, Pather of the poor; come, giver of good grits; come, light of hearts! Oh, best of consolers! Oh, sweet guest of the soul, Oh! sweetset refreshment! Thou art our rest in labor, Thou art our shade in the midst of parching heats, Thou art our soisce in tears. Oh! most blessed light! Fill up the inmost recesses of the hearts of Thy faithful! Without Thy gift there is nothing good in man; there is nothing that is not noxious. Cleanse what is unclean and sordid, bedew what is day and parched, hear what is deseased and wounded! Bend what is hard and rigid, warm what is cold and frozen, bring back and guide what is astray and wandering! Give to Thy saithful who do irust in Thee Thy seveniold gift! Give the morth of a virtuous life, give the grace of a happy end, give perpetual joy! Amen."

During the reading of the above original translation of the sequence, "Fast Sanets Spiritus," the congregation gave to the reverend speaker their closest attention.

What Hind of God do We Worship to Sermon by Rev. George H. Hepworth. Rev. George H. Hepworth's sermon yesterday morning was listened to, as usual, by an exceed-ly large congregation. He took his text from the Book of Psalma, xlii., 2—'My soul thirsteth for God, for the living God''—and elaborated the theme above named. He dweit, in his introduction, on the variable temper of David. No man could read influence, and it was on this subject of the univer sai desire for the knowledge of God that he was going to speak. When they spoke of God they were frequently conscious of a desire for a more definite knowledge. They could not investigate nature and the world without coming to the conclusion that over this boundless, wondrous uni Concerning the friends they had around them, they had great cheer in seeing their face they had great cheer in seeing their faces and grasping their hands. It was a great thing to look into the tace of a friend who was true, not in health only, but also in sickness; not in wealth only, but also in poverty. The man was happy indeed who had one friend at least. When he (the preacher) looked into his own soul he thought it beautiful—that there, at least, was some spiritual likeness to Jesus Christ, It was possible for the mind to have at least a faint conception of their most characteristic consequences.

preacher) looked into his own soul he thought it beautiful—that there, at least, was some suritual likeness to Jesus Christ. It was possible for the mind to have at least a laint conception of their great benelactor.

JESUS CHRIST WAS A MAN

and bore human features. But in their hours of meditation there was an unsatisfied kind of hunger, because that nameless idea of God was incapable of human representation. They could discover nothing from which they could make a picture. In the middle ages many a painter tried to picture God on the canvas, and still the effort was so unsuccessful that the world turned away from these paintings in disgust. They must, therefore, be content with their inforance. They must remember that he was Almighty occause He could not be expressed. The clearer their conception, the further their real insight. There was no knowledge, no science, which could adequately tell of His glory and His power. The world had felt this desire of a more intimate knowledge of God for a long time, and yet how futile sill its efforts in that direction had been! To be sure, God had written Himself in everything in nature, but they had not cunning enough to arrange the letters as as to be able to read them in consecutive sense. This last week he (the preacher) was reminded that only in the world "revelsition" they got anything like an adequate idea of God. At home it was a tavorite amusement to throw letters together in such manner. Some man of solence found one letter, another read a second letter, another divined the meaning of a third, and so on. They were surprised at the wonderful works conveyed in every letter. Yet everybody let that

THE SENTENCE WAS NOT COMPLETE.

The Lord's prayer was an instance of what had already been discovered. It contained as much theology as was needed by mankind and more morality than the world could exemplify un a thousand years. Their conception of the Divinity was high their flows would be high; if it was low their lives would be now. Their imaginations drew their spiritu

different in this relation. If it were but so this church would not have been built. Every church edifice was the exponent of the encouragement which the neart felt in knowing that there was no hatrea in this relation, but only love.

And why had they a right to claim forgiveness r. No man could feel a clear conscience in accepting this pardon unless he first accepted, as a title deed, this book (pointing at the Testament); and so they must come back to this book, after all. Let them read it; let them understand it; let them love it.

love it.

How strange it was God was so much more willing How strange it was God was so much more willing to give than they to receive! If they really longed for communion it would surely come. He remembered a pretty story of a Persian and a Hebrew who boasted of the superiority of the sun and of Jehovah over the God of a Christian. The Christian bowed his head humbly and said he worshipped a God greater than the sun and than Jehovah. This God was their Pather in Heaven, and could they transfer themselves for one moment only into paganism, they would realize what they really owed to the cross.

EVERY JOY, EVERY BLESSING THEY HAD came from the Cross, every progress and triumph of civilization came from the Cross. Let them, therefore, remember that their bodies would pass away and mounder in the dust, but that their souls would yet remain. The only true taling in this world was that God is love, God in whose image their souls were to rest in peace!

THE QUIET QUAKERS' SOMBRE SERVICE.

The "yearly meeting" of the Quakers com-

menced yesterday, religious services being held at the Hicksite Quaker Meeting House in Rutherford place at half-past ten A. M. and four P. M. It has een long proverbial that with the Quakers comes rain, and this year strengthens the superstition. Nevertheless, the morning was not sufficiently unpleasant to keep a large audience and many of the Friends from assembling; walle the afternoon service, though not so largely attended, attracted The dress of the Quakers appears simplicity itself, but their place of meeting is even plainer. The meeting house in Rutherford place is a most perfect contrast to its gorgeous neighbor (St. George's). Its plain white walls and corresponding ceiling are unrelieved by any attempt at decoration or embellishment, while the straight back grained benches assist in giving to the place a primitive appearance. There being in the Quaker form of worship no use for a pulpit, the Quaker form of worship no use for a pulpit, that usually monumental piece of furniture is dispensed with, and in its place are benches, facing the rear of the room, which are generally monopolized by the elder portion of the congregation, whose staid and immovable features lead solemnity to the scene. A narrow alsie, running the length of the church, divides the lemate from the male portion of the congregation, and, as if the idea of exact equality must be carried out to the letter, the brothers wear their hats throughout the services. The dress of the females is often seen and easily described; a trining difference in the shade of the gray dress or the slant of the "poke bonnet" is all that distinguishes one from abother. But with the males it is different Gray coats stretching to the heels, black coats cut in the claw hammer style, black hats that are not of the "spring style," solt felt hats of the Southern farmer pattern and white "beavers" with long far and enormous brims—all these go to make up the habiliments of a gathering of male Friends. The services yesterday had all the Quaker characteristica of simplicity. The nouse being filled, the doors were closed by the usher, and as the congregation began to cease the rustle consequent upon comfortably poising themselves, and the usual church cougaers wearied of that amusement, a slience, profound as it was strange, filled the room. Not a muscle moved the faces of the veneratic Quakeresses, who looked within the depth of their gray bonnets like statues, and statues of saints, while beneath their broad-brimmed has the brothers resembled men "who do a willing stillness entertain, with purpose to be dressed in an opinion of wisdom and gravity." This silence lasted for about twenty minutes, when it was broken by a voice from the corner of the room with these appropriate words. "Out of the abundance of the heart the mouth speaketh." The effect was more solemnly striking than can be readily limagined, and as the venerable Quaker prothat usually monumental piece of furniture is dis-

marks were offered by several of the Friends, male and female. At the afternoon meeting a long and elequent address was delivered by an elderly quakeress. On arising she laid aside her bonnet; her voice was particularly musical, and the inconation adopted by quakers grew, by its replition, somewhat charming. She began:—I feel, my friends, that it is for me to speak unto this listle company. "Come unto me all ye that labor and are heavy ladened, and I will give you rest." The purport of the remarks were that "meekness" and "simplicity" are the attributes of "God's children," and the idea was beautifully expressed in the Quaker way, "I want us not to be looking forward for great things; we must be satisfied with the manner in which our Heavenly Father sees at to deal with us."

Long intervals of silence succeeded each appeare, during which the Friends appeared to be engaged in silent prayer. No prayers were, however, offered aloud, and after a seasion of about one hour and a half the meeting closed. No word was announced, but, as if by common consent, the congregation arose and slowly passed out of the doors. To day begins the business session of the yearly meeting.

CHRIST OR OESAR.

Lecture by the Rev. Dr. McGlynn on

Last evening a very large audience assembled in the large hall of the Cooper Union to hear the Rev. Dr. McGlynn lecture on "Corist or Casar," under which terms he typified Church and State. On the platform with the lecturer were Rev. Pathers McCready, Perris, Plynn, Drumgold, Larkin, Merrick and McGovern, with representatives of the professions and every branch of industry in the city. The lecture was preceded by a sacred concert under the direction of Mr. Danforth, the organist of St. stephen's church. At the concission of the concert the Rev. Father Merrick, S. J., as the representative of Sister Ulrica, of the direc-tion of St. Joseph's Home for the Aged, in behalf of which institution the lecture was given, intro-duced Dr. McGlynn in a few well chosen sen-tences. The pastor of St. Stephen's was received by loud and continued applause. When alle was restored Dr. McGlynn spoke as follows:-

One day there stood before a Roman Governor a man whom his enemies called a malefactor. He was on trial for his itie. They said that he had proclaimed himself King of the Jews; and, more-over, that he had announced himself as the son of God and dissuaded the people from the payment of the tribute to Cæsar. When he was questioned concerning the tribute he made the celebrated answer:—"Render unto Geear the things that are Cæsar's and unto God the things which are God's." Being further questioned by Pilate and Caiaphan, the high priest, he acknowledged that he was king, but that his kingdom was not of this world. Pilate would have uberated him as innocent. The multitude who were present at the trial thought accused Pilate of being an enemy of Tiberius. The Roman Governor, the immortal type of corrupt judges and time-serving politicians, delivered him up to the fury of the rabble, thinking that by washing his hands he absolved himself of

THE CRIMS OF MURDER.

The King, whose kingdom is not of this world, is done to death on the laise charge of sedition, of interfering with the temporal power, although he had previously counselled the greatest ob to the Emperor. "Render unto Casar the things which are Ussar's." From that memorable trial of the Founder of Christianity and His unjust execution dates the conflict between Christ and

Caesar, Church and State.

The society founded by Jesus, the Church, asks only a little spot of earth here and there, where she may pitch aer peaceful tents and gather in ser children and tean them the sublime treet and the state of the contrary, she is his best friend and advocate. It was the enters into no rivary with Caesar. On the contrary, she is his best friend and advocate. It was the contrary, she is his best friend and advocate. It was the contrary, she is his best friend and advocate. It was the contrary, she is his best friend and advocate. It was the contrary of the contr